

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 7th May 1892.

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Nil.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.						
Fortnightly.						
1	"Ahmadí"	...	Tangail, Mymensingh	600	12th April 1892.	
2	"Bankura Darpan"	...	Bankura	.....	
3	"Kaliyuga"	...	Calcutta	.....	
4	"Kasipur Nivási"	...	Kasipur, Barisál	280		
5	"Navamihir"	...	Ghatail, Mymensingh	500		
6	"Ulubaria Darpan"	...	Ulubaria	700		
Tri-monthly.						
7	"Hitakari"	...	Kushtia	800		
Weekly.						
8	"Bangavási"	...	Calcutta	20,000	30th	ditto.
9	"Banganivási"	...	Ditto	8,000	29th	ditto.
10	"Burdwán Sanjiváni"	...	Burdwan	335	26th	ditto.
11	"Cháruvártá"	...	Sherepore, Mymensingh	400	25th	ditto.
12	"Dacca Prakásh"	...	Dacca	2,200	1st May 1892.	
13	"Education Gazette"	...	Hooghly	825	29th April 1892.	
14	"Grámvási"	...	Ramkristopore, Howrah	1,000	2nd May 1892.	
15	"Hindu Ranjiká"	...	Boalia, Rajshahi	212	27th April 1892.	
16	"Hitavádí"	...	Calcutta	.....	30th	ditto.
17	"Murshidábád Pratinidhi"	...	Berhampore	.....	
18	"Navayuga"	...	Calcutta	500	28th	ditto.
19	"Prakriti"	...	Ditto	.....	30th	ditto.
20	"Pratikár"	...	Berhampore	609	29th	ditto.
21	"Prithivi"	...	Calcutta	.....	
22	"Rangpur Dikprakásh"	...	Kakinia, Rangpur	.....	28th	ditto.
23	"Sahachar"	...	Calcutta	800-1,000	27th	ditto.
24	"Sahayogi"	...	Barisál	342		
25	"Sakti"	...	Dacca	.....	
26	"Samáj-o-Sáhitya"	...	Garibpore, Nadia	1,000		
27	"Samaya"	...	Calcutta	3,000	29th	ditto.
28	"Sanjiváni"	...	Ditto	4,000	30th	ditto.
29	"Sansodhini"	...	Chittagong	.....	
30	"Sáraswat Patra"	...	Dacca	300	30th	ditto.
31	"Som Prakásh"	...	Calcutta	600	2nd May 1892.	
32	"Srimanta Sadagar"	...	Ditto	.....	
33	"Sudhákár"	...	Ditto	3,100	29th April 1892.	
34	"Sulabh Samáchar"	...	Ditto	.....	
Daily.						
35	"Banga Vidyá Prakáshiká"	...	Calcutta	500	28th and 30th April and 2nd to 5th May 1892.	
36	"Bengal Exchange Gazette"	...	Ditto	.....	
37	"Dainik-o-Samáchár Chandriká"	...	Ditto	1,000	1st to 5th May 1892.	
38	"Samvád Prabhákár"	...	Ditto	1,500	30th April and 2nd to 5th May 1892.	
39	"Samvád Purnachandrodaya"	...	Ditto	300	30th April and 2nd to 5th May 1892.	
40	"Sulabh Dainik"	...	Ditto	.....	2nd, 3rd and 5th May 1892.	
ENGLISH AND BENGALI.						
Weekly.						
41	"Dacca Gazette"	...	Dacca	.....	2nd May 1892.	

No.	Names of newspapers.	Place of publication	Reported number of subscribers.	Date of papers received and examined for the week.	
HINDI.					
Monthly.					
42	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	50	2 th April 1892. 28th ditto.	
43	"Kshatriya Patriká"	Patna	250		
Weekly.					
44	"Aryávarta"	Calcutta	750		
45	"Behar Bandhu"	Bankipore	500		
46	"Bhārat Mitra"	Calcutta	1,200		
47	"Champaran Chandrika"	Bettiah	350		
48	"Desí Vyápāri"	Calcutta	.....	
49	"Hindi Bangavási"	Ditto	.....	
50	"Sār Sudhānidhi"	Ditto	500		
51	"Uchit Baktá"	Ditto	4,500		
URDU.					
Weekly.					
52	"Al Punch"	Bankipore	29th ditto.	
53	"Anis"	Patna	.....	
54	"Calcutta Punch"	Calcutta	.....	
55	"Darussaltanat and Urdu Guide"	Ditto	340		
56	"General and Gauhariasfi"	Ditto	.....	
57	"Mehre Monawar"	Muzaffarpur	.....	
58	"Raisul-Akhbari-Murshidabad"	Murshidabad	150		
59	"Setare Hind"	Arrah	.....	
URIYA.					
Monthly.					
60	"Asha"	Cuttack	165	7th and 14th April 1892. 6th and 13th ditto. 9th and 16th ditto.	
61	"Echo"	Ditto	.....	
62	"Pradíp"	Ditto	.....	
63	"Samyabadi"	Ditto	.....	
64	"Taraka and Subhavártá"	Ditto	.....	
65	"Utkalprána"	Mohurbhunj	.....	
Weekly.					
66	"Dipaka"	Cuttack	.....	
67	"Samvad Váhika"	Balasore	200		
68	"Uriya and Navasamvād"	Ditto	420		
69	"Utkal Dípiká"	Cuttack	420		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
70	"Paridarshak"	Sylhet	480		
71	"Silchar"	Silchar	500		
Weekly.					
72	"Srihatta Mihir"	Sylhet	332		

I.—FOREIGN POLITICS.

The *Sanjivani*, of the 30th April, says that while the independent Lushai Chief Docla was engaged in a fight with another tribe of Lushais, British troops captured the helpless females of Docla's band, and refused to set them free unless Docla himself surrendered to the British Government. The Lushai Chief finding it impossible to rescue his own wife and children and those of his followers by any other means surrendered himself to the mercy of the Government of India. He was tried on the suspicion of having been implicated in the assassination of General Steuart, and sentenced to capital punishment. Captain Shakespear, however, protested against this sentence, saying that there was no reason for supposing that Docla was implicated in the murder, nor could he, independent as he was, be punished for having fought against another tribe of Lushais. The Viceroy has taken up the matter for final disposal. It is hoped that His Excellency will not assent to the execution of an innocent man. In disposing of the matter, His Excellency should also take into his consideration the question whether at this time of a Lushai disturbance it would not be more advisable to make friends with a good-hearted brave Lushai Chief like Docla than to send him to the gallows.

SANJIVANI,
April 30th, 1892.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Sanjivani*, of the 30th April, says that a woman was outraged the other day in College Square near the *Sanjivani* office, but the police is indifferent in the matter. A woman's chastity, which is above all money value, has been violated, but the Calcutta police remains supremely indifferent. The writer is anxious to know what steps the worthy Commissioner of Police will take in the matter. The facts of the case are given in the following letter received from a correspondent:—

SANJIVANI,
April 30th, 1892.

"Mirzapore Street has become quite uninhabitable owing to the ruffianism of some *gundás*. Some time ago the *Indian Mirror*, the *Samay*, and other newspapers drew the attention of the police to these *budmashes*. And the result was that some of the men were on various charges sent to prison, and the locality enjoyed peace for about a year. But the *budmashes* seem to have taken to their old ways again. On the evening of the 27th April last, as I was returning from office, I saw a young maid servant of mine going to a shop in Mirzapore Street to make some purchases. All of a sudden I saw seven or eight men take her up by force and run towards a narrow dark lane near College Square. I immediately went to the Moochipara thána and informed the authorities there of what I had seen. Three or four men from the thána came with me to the spot. A man named Kanai said that he knew that some seven or eight men had taken away a woman, but he did not know where they had kept her. He also gave the police the names of four of the persons concerned, and said that he was himself in no way implicated in the affair. The police officers here ended their investigation, telling me to enquire where the woman was detained and to take her with me to the thána the next day. The next day on the maid servant's return, I took her to the thána, where she said that the *budmashes* had gagged her and taken her into a hut, where she was confined under lock and key. They had, she added, prevented her from screaming by gagging her with a piece of cloth, and three or four among them had forcibly outraged her. The thána authorities, after hearing her story, told her not to mind what had happened, but to be careful in future, and dismissed me after deciding the case in this manner."

The writer has set about collecting full particulars regarding this case. No one should spare himself in getting the *budmashes* convicted and punished. The poor maid servant is only fourteen or fifteen years of age. She came to Calcutta only a short while ago, and it was quite heart-rending to see her weep and hide her face for the shame which had befallen her.

(b)—Working of the Courts.

HINDU RANJIKA,
April 27th, 1892.

3. The *Hindu Ranjika*, of the 27th April, says that Ramgati Datta, a peon who has been sixteen years in the Boalia Munsif's

A case in the Boalia Munsif's Court, Rajshahi district.

Court, was subpoenaed as a witness in a certain suit in the Pabna Sub-Judge's Court, which was to have come on for hearing on the 10th December last. On the 7th December, Ramgati appeared before the Sub-Judge and prayed for a postponement of the suit, on the ground that the illness of his son would prevent him from attending court for some days. The case was accordingly postponed till the 28th December. But soon after his son's recovery, Ramgati himself fell ill, and on the 24th December he produced a certificate from Babu Akshay Kumar Bhaduri, Assistant Surgeon, Boalia, stating that he was really ill and recommending him for leave of absence for three months. The Sub-Judge of Pabna granted Ramgati's prayer and postponed the hearing of the case till the 6th February. Now, Taleb Khan, another court peon, had gone to Ramgati's house to serve on him the subpoena which required him to attend court on the 28th December last; and Taleb Khan submitted his return on the 28th December saying that he had found Ramgati at his house on the 19th December last and served the subpoena, but could not receive an acknowledgment from him as he was too ill to rise from his bed or write. On the making of this return, Babu Pyari Lal Chatterji, Sarishtadar of the District Judge's Court, submitted a report to the Munsif to the effect that on the 19th December last Ramgati was present in Court and was found in good health, and that Taleb Khan, therefore, appears to have made a deliberately false statement regarding him. On receiving this report the Munsif issued a warrant against Ramgati requiring his immediate attendance at Court. The poor man was dragged into court immediately. He waited there the whole day, and was ordered to execute a bond for appearance at court the next day, as the Munsif could not attend to his case that day, owing to pressure of business. The next day Ramgati informed the Munsif that his journey and fatigue of the previous day had made him very unwell, and that he would not therefore be able to attend court as written in the bond. The Munsif immediately called some other peons of his court as witnesses to depose to the illness or otherwise of Ramgati, and made a report to the Judge against the poor man. The District Judge dismissed Ramgati and suspended Taleb Khan for six months. Such injustice is seldom met with under British rule. The Munsif saw Ramgati's condition with his own eyes on the day the man was present in his court, and required him to attend court the next day, using a coach or a palanquin for the purpose. And yet he believed the evidence of the court peons that Ramgati was not ill. When the Munsif has failed to arrive at the truth and do justice in so small a matter, can he be expected to do justice in the big suits which he tries? The Munsif's insinuation that the Assistant Surgeon may have given Ramgati a false certificate for private reasons is an unjustifiable attack on the character of a gentleman who occupies quite a position in Boalia city. Such injustice under Sir Charles Elliott has astonished everybody.

BANGAVASI,
April 30th, 1892.

4. The *Bangavasi*, of the 30th April, says that the order issued by the Lieutenant-Governor requiring all mufassal courts

The working of the Mufassal Courts.

to keep their files clear is causing great inconvenience to pleaders, parties, witnesses, amla, and *hakims*, as the order necessitates the carrying on of business even after nightfall. Whether this hasty method is satisfying the ends of justice the parties alone can say. It is hoped, however, that the Lieutenant-Governor will enquire into the working of his order, and see that it does not interfere with a sound administration of justice, and does not cause inconvenience to those affected by it.

SANJIVANI,
April 30th, 1892.

5. The *Sanjivani*, of the 30th April, says that innumerable instances are on

An act of oppression by Mr. Phillips, Magistrate of Mymensingh.

record in which private landholders have, with the aid of *lathials*, taken forcible possession of other people's lands or oppressed and ruined their raiyats. But there is absolutely not a single instance on record of a Government officer forcibly recovering *khas* mahal property from the unlawful possession of a

private landholder and committing oppression upon raiyats in so doing; and yet a case of this description has actually taken place in Mymensingh. Mr. Phillips, District Magistrate of Mymensingh, somehow got the notion that Srimati Jahnavi Chaudhurani, zamindar of Tangail, was occupying a portion of the *chur* in the Jamuna river, which properly belonged to Government, and at once sent 30 constables and three head-constables, fully armed, and headed by a Sub-Deputy as political officer, to take possession of the land. On arrival at the spot, the party ordered the raiyats on the land to quit their homes at once. This the raiyats declined to do, saying that they wanted time to remove. They also wanted to know the cause of their sudden eviction. But the Sub-Deputy referred them to the Sub-divisional Officer. The police, in the meantime, with the aid of the *khas* mahal raiyats, began to pull down the houses of the raiyats on the disputed land. In a few hours the work of demolition was completed, and the police returned to head-quarters after having thus ruined and rendered homeless a number of poor raiyats.

Has anyone ever heard of such a case of oppression as this? Everybody has, no doubt, heard of magisterial oppressions, but not until the case related above occurred did one hear of the police entering a village under a Magistrate's order like common *lathials* and demolishing poor people's houses. Even if it is admitted that Jahnavi Chaudhurani had really taken possession of land to which she had no right, one fails to see why recourse should have been had to such violence as this in order to recover it. Redress might have been sought by Government in a Court of law, which is open to all who feel wronged. But instead of following this lawful course, Mr. Phillips, like a *zubardust* zamindar, ordered his men, the police, that is, to enter upon the land and oppress the raiyats. It is hoped that the Lieutenant-Governor will make an enquiry into the affair.

6. Referring to the reversal by the High Court of the decision of Mr. Windsor, Joint-Magistrate of Serampur, in the well-known dispute between two Konnagar zamindars, the *Dainik-o-Samachar Chandrika*, of the 5th May, says that it would be highly improper not to teach Mr. Windsor a lesson this time. Mr. Windsor has committed other acts of impropriety and thereby proved his incompetency for the post he now occupies. The writer is both sorry and surprised to find the *Hindu Patriot* supporting Mr. Windsor.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 5th, 1892.

(d)—Education.

7. The *Burdwan Sanjivani*, of the 26th April, is opposed to the proposal to frequently transfer Sub-Inspectors of Schools from one district to another. Such transfer will do more harm than good. The post of Sub-Inspector was created during the administration of Sir George Campbell, and Sir George was for appointing men of local experience to this office. He even permitted Sub-Inspectors to have their head-quarters at their own homes. Transfer of Sub-Inspectors from one district to another was decided upon in the Darjeeling conference, but as the educational authorities were unwilling to give effect to this decision of the conference, the decision was not acted upon. And why is it so suddenly proposed to carry it out? Primary education will be greatly benefited by appointing local people in large numbers as Sub-Inspectors. Local Self-Government has now been introduced into the country, and all things are now managed by local people. What good will be done by appointing as Sub-Inspectors men who are new to the districts in which their duties shall lie? Babu Bhudeb Mukerjee, late Inspector of Schools, and Rai Radhika Prasanna Mukerji and Babu Brahma Mohan Mallik are also for having men of local experience as Sub-Inspectors of Schools. There ought to be an agitation against the proposed transfer of Sub-Inspectors. Sir Charles Elliott is a ruler who has the good of his subjects at heart, and the writer will be glad if he gives the matter due consideration. Mr. Tawney, the present Director of Public Instruction, is a man of sense and experience; and it is hoped that nothing will be done hastily during his time.

BURDWAN SANJIVANI,
April 26th, 1892.

NAVAYUGA,
April 28th, 1892.

The educational policy of Government.

8. The *Navayuga*, of the 28th April, thus continues its remarks on the educational policy of Government :—

The Mussulman rulers of India contented themselves with simply taking revenue or tribute from the zamindars and tributary chiefs under them. They did not concern themselves in any way with the education and the literature of the people, or with their social manners and customs. But unlike the Mussulmans, the English rulers of India are not content with taking large sums of money as revenue, or with exercising undisputed sway over Hindus and Mussulmans. They want to establish in this country something besides a mere territorial sway. They have already established their control over the arts, the manufactures, the education and the literature of the people. But they are not content with that. They want to thoroughly anglicise the people. They want to see their subjects regulate every act of their lives on a thoroughly English model. That this is the policy or intention in the mind of the Government has been made clear by the passing of the Consent Act. Not that Englishmen could prove their neutrality in matters religious before the passing of the Consent Act, but by passing it they have interfered, and interfered deliberately in the social customs of the Hindus. By passing it, Englishmen have taken upon themselves in a great measure the task of regulating Hindu society, and given a hint of larger interference in social matters in the future. But they know that, so long as the authority of the pandits over the Hindu community remains intact, their objects in this direction will not be gained. And they are, therefore, now thinking of bringing the pandit class under their control by giving them stipends. If the pandits become stipendiaries of Government, they will not dare to pronounce themselves against any law which Government may frame in future, and which may go contrary to the letter and spirit of the Sastras. But if the pandits have the least recollection of their former glory, if they have even a spark of the old Hindu spirit left in them, if they have the least respect and love for the Sastras composed by the ancient sages, they will not consent to take the help of mlechchhas in the matter of furthering the cause of Sanskrit learning. If they accept such help, their reputation will be gone. They should also bear in mind that as it is not the real object of Government to encourage Sanskrit learning, and as the encouragement which it now proposes to give to that learning will proceed from a secret motive, it is not likely that it will continue its stipends to the pandits for ever. As soon as the real object of Government in this matter will be gained, the stipends will be stopped, and the people of the country will be called upon to take its place in the work of maintaining Sanskrit education, in the same way as they are now being asked to support English education with their own money. Why should therefore the pandits sully their reputation by taking stipends from Government for a few short years? The writer had never thought that the English Government of India would so soon think of withdrawing from English education and devise such means for the purpose. It was only at the end of 1882 that the late Sir Ashley Eden, then Lieutenant Governor of Bengal, uttered these words: "I am not one of those who believe that the Government can either now, or at an early date, retire from its connection with high schools and colleges!" But what Sir Ashley Eden could not believe is going to be an accomplished fact under the administration of Sir Charles Elliott. The present educational policy of Government is very unsatisfactory and mischievous.

RANGPUR
DIK PRAKASH,
April 28th, 1892.

The present educational policy of Government.

9. The *Rangpur Dik Prakash*, of the 28th April, has the following :—

Education and a sound administration of the country are the two things for which the people of India are most grateful to the English Government. The English rulers are educating the people of India as they would educate their own children. And it is under the English rule that all sorts and classes of people enjoy equal rights and privileges, and all oppression of the poor by the rich has been put down. There is no partiality in the administration of justice, the millionaire and the pauper being equal in the eye of the law. These virtues of the English rule have made the English people the first nation on the earth. But alas! the canker has, in course of time, eaten into the flower, and poison has come out of nectar. The English rulers of India no

longer keep their promise of governing its people as their own children. In illustration of this view, the writer will refer only to the change which is now observed in the educational policy of Government. Recently the authorities have come to a resolution to abolish all the zilla schools and some of the Government colleges in the mufassal, with a view of reducing expenditure. But this will effectually put a stop to the high education of the people.

10. The *Samay*, of the 29th April, says that the results of the last F. A. Examination are not satisfactory. Many candidates who had every probability of passing have failed, while many who had not the least chance of passing

The results of the last F. A. Examination.

have passed. What is the cause of this anomaly? There is time yet, and the answer papers of the candidates may be re-examined. But papers examined by one man should be sent to another for re-examination. For if they are sent to the same examiner, he will neither dare nor feel disposed to make large alterations in the marks already allotted by him. There is nothing in this arrangement which can be regarded as insulting to the examiners. And even if it be considered objectionable on that ground, it ought to be adopted for the benefit of the candidates.

11. The same paper, speaking of Babu Jadu Gopal Chatterji's *Padyapatha*, parts I, II and III, observes as follows:—These

Two bad text-books.

books have been for a very long time on the list of text books. But the pieces relating to the elephant, the parrot, and the deer may very naturally furnish matter to teachers for teaching disloyalty. In the poem on the 'Peacock,' in *Padyapath* Part III, is a line in which reference is made to the god Indra as being covered with eyes all over his body. The line runs thus:—চক্ষু ময় হন ইন্দ্র সকল শরীরে! And in order to explain this line, teachers must tell the boys the very obscene story referred to in it.

Bhishma Charita, by Babu Rajani Kant Gupta, which has been selected as a text-book for the Middle Vernacular Scholarship Examination in 1893, is full of stories containing obscene allusions. Reference is then made, by way of illustration, to the passage in the book containing the story of the widowed queens of *Vichitravirya* and *Chitrangada* becoming mothers through their husbands' elder half-brothers. The members of the Committee are at liberty to do what they like. It is entirely at the discretion of the members of the Committee to express written opinions on books examined by them. And as a rule they express their opinions on books, only when they are specially asked to do so by the Secretary to the Committee. There is also no rule regarding the attendance of the members, and they can absent themselves at pleasure from the Committee's meetings. The Secretary is all in all, and all the other members are like puppets in his hands. If an author sends less than 12 copies of his book, the Secretary asks him to send more copies so as to make up the required number. But if he sends 25 copies instead of 12, the extra copies are not returned to him and nobody knows whose property they become. No author can know before the Committee's list is out whether his book has been rejected or not, or what opinion has been passed on it by the members. Babu Krishna Chandra Roy submitted the 5th edition of his Middle Class Reader for the Committee's examination, but the Committee have selected the 6th edition of his book—an edition which has not yet been published! In the same way, unpublished editions of *Svasthyaraksha*, *Bhuvidya* and *Padyapatha* have been selected as text-books.

When *Bhishma Charita* was selected as a text-book for the Middle Scholarship Examination, 2,000 copies of it were exhausted within a very short time, and it became necessary to have 10,000 copies more. But this time it was arranged that the books should be printed at the Hare Press. And the book thus printed a second time is an entirely new book under the old name. Every line in this new book is different from every line in the old. This new book has not, of course, been approved by the Committee, but it is being read by 10,000 boys. And the book first printed is being read by 2,000 boys! Nothing could be worse meanness than this. Does not this show that the Committee is a farce? In the present case, either Rajani Babu or the Secretary to the Committee is responsible for what has happened. If Rajani Babu is the responsible party, he should be punished by the Secretary and he ought not to be allowed to go unpunished simply because he has got his book printed at the Hare Press. The members

SAMAY,
April 29th, 1892.

SAMAY.

of the Committee, if they be men of independence and self-respect, should remove *Bhishma Charita* from their list of text-books and administer a sharp rebuke either to Radhika Babu or to Rajani Babu, according as one or the other may be found to be the guilty party.

SANJIVANI,
April 30th, 1892.

12. The *Sanjivani*, of the 30th April, is glad that Government has sanctioned a monthly grant of Rs. 200 to the Cheap Literature Society. The writer hopes that the Society will begin work in right earnest, and not remain dormant as it has been since its creation. The province has been deluged with literature of a questionable kind, and it ought to be the duty of the new Society to undo the evil which has been already done. If the Society fails to do this work, this grant of Rs. 2,400 a year to it will be a sheer waste of public money.

BANGAVASI,
April 30th, 1892.

13. Referring to the Bengal Government's recent order making a monthly grant of Rs. 200 to the Cheap Literature Society, the *Bangavasi*, of the 30th April, says that the Lieutenant Governor must have made the grant under the impression that the Society will be of benefit to the Bengalis. It is not improbable for a Christian ruler and for the Christian Missionary, who is the originator of the Society, to entertain such an idea. But the writer's impression is of a very different nature. He therefore objects to the grant.

SULABH DAINIK,
May 2nd, 1892.

14. The *Sulabh Dainik*, of the 2nd May, has the following:—

The zilla schools' question.

Many of Sir Charles Elliott's actions show that he has a very noble heart. And Bengal has not certainly for a long time past been fortunate enough to have a ruler of his type, able and willing to work for her people day and night, without feeling the least fatigue or giving himself the least relaxation. In one or two instances, however, Sir Charles Elliott has given proof of shortsightedness. Retrenchment is no doubt a good thing, if it can be effected with care. But retrenchment like Sir Charles' which consists in dismissing a few clerks or peons, while big officials get rapid increments of salary, is not likely to do much good to the country. It is a penny-wise-and-pound-foolish policy. And this mischievous policy has now been directed against the Education Department. The Director of Public Instruction has issued a circular to every Inspector of Schools requiring him to place in private hands and abolish at least two zilla schools every year. The object of Government in taking this course is apparently to withdraw from the high education of the people. But Sir Charles Elliott ought to remember that India is not England; that the Indians are not yet so far advanced as to be able to take complete charge of their own education. If His Honour enquires, he will learn that even the aided schools and colleges in the mufassal, which are in private hands, are not properly managed. Under these circumstances, it is clear that no one will consent to take charge of an expensive Government institution. Besides, the abolition of all Government schools in the mufassal will deprive the private institutions of the model after which they should strive. In this connection the Lieutenant-Governor would do well to bear in mind that most of the private schools and colleges which His Honour sees springing up in every direction are started from purely pecuniary motives, and that the education which is imparted in such institutions is of a very inferior character, if not positively demoralizing to the students. Government's withdrawal from high education at this time will therefore do incalculable harm to the cause of high education in the country.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 2nd, 1892.

15. The *Dainik-o-Samachar Chandrika*, of the 2nd May, says that it is not proper that any member of the Syndicate of the Calcutta University should be appointed an Examiner of that University. As no Commissioner of a Municipality can become a paid servant of that Municipality, or take any contract under it, so no member of the Syndicate ought to be a paid examiner at any of the University examinations. Though there is nothing in the University Act to prevent a member of the Syndicate from becoming an examiner, still, having regard to the soundness of the principle involved in the matter, no member of the University, and no member of the Syndicate in particular, ought to act as a paid examiner. As no member of a Municipality is entitled to have monetary dealings with the Municipality in any matter, so no member of the University is entitled to have

pecuniary dealings with it in any matter. Many of the members of the Senate are of opinion that no member of the Syndicate ought to be appointed as an examiner, and they have sent a representation to the Syndicate on the subject.

16. The *Sulabh Dainik*, of the 5th May, says that it was Mahamahopadhyaya Mahesa Chandra Nyayaratna, the present Principal of the Calcutta Sanskrit College, who arrested the decline of that College and has brought it to a high state of efficiency. Thanks to the care and supervision of the Mahamahopadhyaya, the College is now second to none and has fulfilled the object with which it was founded. That the College is improving day after day reflects great credit on Pandit Mahesa Chandra's ability and perseverance. That Government is now anxious to aid the Sanskrit *tois* is also due to the efforts of the Pandit. The Pandit has of course many enemies, but the brilliant results scored by his College at the University Examinations are enough to silence criticism. The year before last the Sanskrit College stood first at the Entrance Examination, and this year it stands first at the F. A. Examination. The College is a unique institution, in which students are given facilities for learning both Sanskrit and English. There is not the least doubt that if the health of the present Principal is maintained, and he is allowed to remain in charge of the College for a few years more, the College will become a model institution.

SULABH DAINIK,
May 5th, 1892. 1

(e)—Local Self-Government and Municipal Administration.

17. The *Sahachar*, of the 27th April, asks the Commissioners of the Calcutta Municipality to attend to the Suburbs. The condition of the Suburbs of Calcutta. Matters there have improved a little since the editor of this paper wrote a letter to the Chairman on the subject. But the condition of the drains in Gurpar remains as before, though a few have been paved with stones. The authorities plead want of funds. But it is only when Gurpar wants money that money is not forthcoming. Will the Lieutenant Governor once more look to the condition of Gurpar?

SAHACHAR,
April 27th, 1892.

18. The *Dainik-o-Samachar Chandrika*, of the 4th May, has the following on the subject of the Water-supply and Drainage Conference which will sit in Belvedere:—

DAINIK-O-SAMACHAR
CHANDRIKA,
May 4th, 1892.

The Water-supply Conference in Belvedere. The very fact that no Chairman of a District Board has been selected as a member of the Conference shows that the Conference will not take into consideration the case of the villages in which no municipalities exist. But municipalities exist only in a very small number of places in Bengal. Why then display so much anxiety for so small a number of places? The country in general will not be benefited by a removal of the water scarcity in the very small number of places in which the municipalities exist. The Conference should therefore take into consideration the question of the water-supply fund which has been discussed by the writer. See R. N. P. for 30th April, 1892, paragraph 63. And the writer expresses the hope that the Lieutenant-Governor will not reject his suggestion.

(h)—General.

19. The *Ulubaria Darpan*, of the 12th April, has the following on the Hurdwar affair:—

ULUBARIA DARPAN,
April 12th, 1892.

The Hurdwar affair.

So long as the Hindus can practise their religion undisturbed, they are satisfied with their lot. They are supremely indifferent to temporal happiness and misery, and the only thing they care for is their well-being in the world to come. The ancient sages of India sought the help of their kings only when their religious devotions were disturbed. And the kings in those days who considered it their duty to protect the *dharma* of the sages, rendered them the required help with the greatest alacrity. But all that is now changed, and rulers are now indifferent to the religion of their subjects. The weak Hindus have been crying for their only resource in danger, and will not the Ruler of Rulers do them justice when their cry reaches His throne? O! Hindu Sadhus, pious men, where is your old power gone, the power that springs from long practised austerities, the power which placed even the gods

at your service—you must have lost it by your misdeeds, for why else should neither god nor man hear your prayers? The story of what happened at the recent melá at Hurdwar is sufficient to dry up the heart's blood of any man. The writer fails to find words strong enough to characterise the affair. God alone knows whether or not there is truth in the accounts which have reached the writer. Reference is then made to the telegrams sent by a *Sadhu* to the Viceroy and the Lieutenant-Governor of the North-Western Provinces, protesting against the action of the police in closing the melá, and the following remarks are made:—None of these telegrams had any effect. The Viceroy refused to interfere with the decision of the Lieutenant-Governor of the North-Western Provinces. When the replies of the authorities became known, the pilgrims had to fly from Hurdwar in utter disappointment. Is this the way in which the English rulers protect the religion of their subjects?

BURDWAN SANJIVANI,
April 26th, 1892.

20. The *Burdwan Sanjivani*, of the 26th April, has the following:—

The present year is one of scarcity and distress and every one's domestic expenses have increased. But Government is, nevertheless, trying to increase its income by increasing the rate of the income-tax; and zamindars and talukdars have received notices asking them to send in returns of their incomes from various sources. Talukdars and others have now to pay the income-tax for *vastu* lands in their possession; but they have been now asked to furnish returns showing their income from *vastu* lands in the possession of their raiyats. In a taluk *vastu* lands belonging to raiyats are mostly included in the same *jama* as their homestead lands. And though it is true that some raiyats pay separate rent for *vastu* land, still most of them being agriculturists are exempted under the law from paying tax on the income of their *vastu* land. The income-tax may indeed be legally assessed on the incomes which the zamindars derive from the owners of *vastu* lands who are not agriculturists; but how are those incomes to be ascertained? Owners of land pay rent either to Government or to a zamindar for a whole mahal, and gross collection for a mahal less the amount of revenue and collection charges must be taken to be the zamindar's income. So there is no means of knowing the zamindar's incomes from *vastu* lands, *vankar* and *jalkar* respectively. Again, those zamindars who let out their mahals in putni take only gross rents from putnidars, and the gross rents less the revenue due to Government represent their incomes from those mahals. But there is no means of determining what portion of that income is derived from which source. But if the owners of land cannot furnish the returns asked for, the assessors will fix incomes at their own discretion and assess the tax on incomes so assessed. And that will necessarily lead to much oppression on the parties concerned. These latter will have to incur much expense and suffer much trouble in order to secure exemption from the tax. The tax is already unpopular, and people will be greatly inconvenienced if it is worked in an oppressive manner. It is hoped that the authorities will look to the matter.

NAVAYUGA,
April 28th, 1892.

21. The *Navayuga*, of the 28th April, refers to the proposal of Government to supply good quinine at a cheap price to the villages in Bengal, and remarks as follows:—

The virulence of malaria has increased since the use of quinine in this country. In the opinion of the writer, quinine increases, instead of diminishing malaria. But who shall pay heed to this opinion? But the facilities for purchasing quinine which it is now proposed to offer will increase the income of Government. It is the writer's firm conviction that the people of this country will never enjoy good health, so long as European medicines will be used and European systems of medical treatment will prevail in it.

BANGANIVASI,
April 29th, 1892.

22. The *Banganivasi*, of the 29th April, has heard from a reliable source that great oppression was committed by public officers at Hurdwar on the pilgrims who had assembled there on the occasion of the *Mahavaruni* festival. It is true the writer has always admitted that whatever the English Government does it does for the good of its subjects. But he cannot say the same regarding its treatment of the pilgrims at Hurdwar. Can the very great cruelty which was perpetrated on the poor pilgrims who had come all the way to the holy place at great personal trouble and expense be excused on the ground that Government acted, in good

faith, and with a view of saving them from the jaws of a fell disease? Not to speak of other cruelties, the prohibition issued to the pilgrims not to bathe in the holy Ganges at Hurdwar was in itself an act of the greatest cruelty to a Hindu. May Heaven save the religion of the Hindus!

23. The same paper says that, according to the *Indian Mirror*, the Lieutenant-Governor has this year left for Darjeeling three weeks earlier than he did last year. This means only additional expenditure, and no gain to the people. But is not retrenchment a great idea of Sir Charles Elliott's and does Sir Charles mean to effect retrenchment in public expenditure by dismissing only a few poor *daftrees* and *durwans*? If Sir Charles Elliott could forego the luxury of a hill exodus, that one step alone might save the Government enough not to put it to the necessity of depriving its poor employes of their bread. An energetic officer like Sir Charles Elliott was expected to look more carefully into the financial position of the State before making it liable in increased expenditure by a prolonged stay at Darjeeling. Again, if His Honour be really a well-wisher of Bengal, let him reduce his own salary and forego all luxuries first; and then he will see that even the highest officials in the province are not, at least for appearance's sake, objecting to any reduction of their salaries.

The Lieutenant-Governor's hill exodus.

BANGANIVASI,
April 29th, 1892.

24. The *Sanjivani*, of the 30th April, reports a case in which two lads aged 15 and 17 respectively, inhabitants of Goalpara, in Assam, were abducted for the purpose of enlistment as coolies. The lads were at last traced by the Gauhati police, who found that agreements had been forged in connection with them. The Deputy Commissioner of Gauhati has expressed a desire to bring an action against Mr. Cunningham, the manager of the depôt in which the lads were confined. In the agreement the lads were made to acknowledge the receipt of Rs. 24, though they did not, as a matter of fact, receive more than Rs. 10. This constitutes a serious charge against the manager of the depôt. The Judge of Gauhati and the Chief Commissioner of Assam are requested to make a sifting enquiry into the matter, as the enlistment of coolies by forged agreements has become a very common practice.

SANJIVANI,
April 30th, 1892.

A cooly case.

25. The same paper cannot approve of the appointment on Rs. 150 a month of a clerk under Mr. Risley, Secretary to the Government of Bengal, simply for the purpose of supplying the Press Association with official papers. A clerk, costing Rs. 1,800 a year might have been justified if it had been Government's intention to supply every editor in Bengal separately with all official papers. Government may think it proper to buy up a Rai Bahadur for Rs. 3,000 per annum (the price of 150 copies of the *Hindoo Patriot*), but it is extremely improper for it to waste public money by creating a post which is not needed.

SANJIVANI.

26. The *Hitavadi*, of the 30th April, says that various reasons have hitherto prevented Government from giving effect to the recommendations of the Public Service Commission. And after much unnecessary delay, it has at last consented to give a partial effect to their recommendations. The hopes which the people built on those recommendations are now about to be in some measure realised. It seems that henceforward Indians will be appointed to a larger number of high appointments than has hitherto been the case. The resolution of Government on the subject is then referred to, and the following remarks are made:—It seems that the resolution has only slightly improved the position of the people. For the posts which were not open to them before the issue of the resolution will not be open to them even now. An increased number of District Judgeships and one Under-Secretaryship to Government are all that they have gained. It is for this reason that the writer says that the resolution has improved the condition of the natives in a very trifling measure. It is, however, not unreasonable to hope that larger concessions will be granted to them in future. The Bengalis have never failed to acquit themselves with credit even in offices carrying grave responsibility. The larger the number of higher posts which will be opened to them, the greater will become their fitness for such posts. And with the increase of their fitness, the prestige of the posts will also increase.

HITAVADI,
April 30th, 1892.

PANGAVASI,
April 30th, 1892.

27. Referring to the expulsion of pilgrims from Hurdwar, the *Bangavasi*, of the 30th April, writes as follows:—

Dispersion of pilgrims at Hurdwar.

Even before cholera actually made its appearance at Hurdwar, a hue and cry was raised that the disease was making a havoc there. The authorities felt greatly agitated, and not knowing what to do under the circumstances, ordered the fair to be closed. The order immediately flew in all directions. Railway tickets to Hurdwar at once ceased to be sold. Sentries were at once stationed at all junctions to stop the progress of pilgrims travelling either on foot, or by coach, cart or rail. Thus, the entrance of fresh pilgrims into the sacred place was wholly stopped. But the question still remained, how were the pilgrims already assembled in Hurdwar to be dispersed? To secure this object, public officers arrived in batches in Hurdwar to disperse the throng. The pilgrims were made acquainted with the Government's order, but they did not pay much heed to it. They could not in fact bring themselves to believe that their Sovereign, whose duty it was to protect their religion, would issue such an order or would really expel them from Hurdwar before they had performed those religious rites for which they had come all the way from the remotest parts of the country. The result was that not a single pilgrim who had already arrived at Hurdwar quitted the place. The fear of a probable attack of cholera failed to move a single pilgrim from his determination. Death in Hurdwar! Why, that was not to be dreaded; it was just the means of deliverance from earthly sins which the pilgrims, one and all, had come to seek. Cholera might cut short a single human existence, but if a pilgrim could manage to elude the disease for a few days, and then bathe in the Ganges at Hurdwar on the day of the *Maha Baruni*, that would be not only his own deliverance, but the deliverance of thirty million generations of his ancestors from all earthly sin. And a Hindu can have no higher aim or aspiration in this earthly life, and so the fair at Hurdwar did not break up.

The authorities saw that their order, an order passed by no less a personage than the Lieutenant-Governor of the North-Western Provinces, was about to be disobeyed. The situation made them desperate: they lost their senses: and they commenced enacting a fiendish scene in Hurdwar. All at once sticks began to light on the backs of the pilgrims. The police beat the pilgrims most mercilessly, sparing neither age nor sex, and compelled them to leave the town. In the crush which ensued, wives were torn from their husbands, and sons and daughters from their parents. The pilgrims were then literally crammed in railway carriages like goods in wagons, and were sent away from Hurdwar exposed to the heat of the day and the chill of the night. It is also said that the markets in Hurdwar were closed, as Mussulmans had touched and thrown away all articles of food.

These statements have appeared in the newspapers of the North-Western Provinces and have not yet been contradicted. The writer cannot therefore say whether they admit of contradiction. The conduct of Government on this occasion, as represented above, will surprise everybody. The people have always suffered and will suffer in silence all the innumerable ills their Sovereign has done, or may do them on the pretext of doing good to them; but they will pray to Heaven never to awaken in their ruler's mind a desire to do good to their subjects in the manner in which they have done good to the pilgrims at Hurdwar.

BANGAVASI.

28. The same paper has learnt that the Hindu clerks in the Office of the Sanitary Commissioner, Bengal, were made to work on the 11th April last, though the day was a Hindu holiday under Government orders. It is hoped the Lieutenant-Governor will enquire into the matter, and see that the office is regularly closed in future on all Hindu holidays.

DACCA GAZETTE,
May 2nd, 1892.

The Hurdwar affair.

29. The *Dacca Gazette*, of the 2nd May, has the following:—

People are no doubt aware that the Lieutenant-Governor of the North-Western Provinces forcibly broke up the fair which was held at Hurdwar in March last on the pretext that cholera was raging among the pilgrims. And in breaking up the mela, there was no end to the cruelties which were perpetrated on the pilgrims, who refused to quit the holy place before the ceremony for

which they had assembled was completed. They entreated Sir Auckland Colvin to let them stay till the ceremony was over. They wired to His Honour begging for permission to stay. But the Lieutenant-Governor did not relent and wired back to them that the fair must be broken up on account of the appearance of cholera. The pilgrims then wired their prayer to the Viceroy, but His Excellency replied that he was not prepared to interfere in a local matter, in which the decision of the Local Government must be final. The public officers in charge of the fair, obedient to the will of their superiors, then began to drive away the pilgrims like so many cattle. Sticks and canes began to fall on the pilgrims' backs, and the pilgrims knew not which way to fly. Parents were separated from children, husbands from wives, and brother from brother in the crush which ensued. And innumerable women and children were left destitute by their guardians and suffered extreme distress. It is a wonder that such horrible things should happen under British rule. And the affair is all the more painful because the oppressions were committed under express orders from the authorities.

30. The *Dainik-o-Samachar Chandriká*, of the 3rd May, says that during Mr. Bolton's absence on leave Mr. Bourdillon, Collector of Saran, will act as Senior Secretary of the Board of Revenue. But might not the Bengal Government have promoted the present Junior Secretary to officiate for Mr. Bolton, and appointed a Statutory Civilian to the Junior Secretaryship, in accordance with the recent orders of the Secretary of State?

DAINIK-O-SAMACHAR
CHANDRIKA,
May 3rd, 1892.

III.—LEGISLATIVE.

31. The *Charuvarta*, of the 25th April, admits with Mr. Cotton that all active opposition against the Consent Act has passed away. The *Hindoo Patriot* is also of this opinion. But it must not be, therefore, supposed that the minds of the opponents of the measure have been completely pacified. In spite of Government's professions regarding the honesty of its intention, there are many who think that it is not right for Government to interfere with the social institutions of the people.

CHARUVARTA,
April 25th, 1892.

32. The *Sahachar*, of the 27th April, asks its countrymen to accept the Indian Councils Bill with a glad heart, and tells them that they should guide themselves by the maxim of making the best of an opportunity. The deliberations of the Congress have borne some fruit. By framing the new Bill, the Ministry and Parliament have admitted that India of the present day is not what it was before, and that a necessity has now arisen for introducing administrative and legislative changes. This is not a small advantage. The new Bill proposes to give a special power to Government, which is that it may, when willing, ask the public bodies, the Chambers of Commerce, the municipalities, the large towns, &c., to return members to the Legislative Councils. Mr. Curzon has said this in his speech on the Bill. This provision has been framed on the line of Lord Dufferin's recommendation regarding the introduction of the elective principle in the Legislative Councils. Lord Northbrook is in favour of this provision, and Lord Ripon, who is a great friend of the Indians, has advised them to be satisfied with it for the present. Though the concession does not appear to be of much importance compared with the rights and privilege which people in England and the colonies enjoy, still in consideration of the condition of their country, the people of India ought to welcome it. They ought also to consider what concessions they would have obtained if the country had been ruled by their own kings. Considering all this, it is desirable that the power to elect members for the Legislative Councils should be in the hands of Government. The people of this country will not be able to do any thing that will mean that they do not care for the Government; and as the latter is responsible for the peace of the empire, the Ministry in England will not consent to introduce the elective system against its wish. The proposal to grant the concession means that the English nation and English statesmen do not wish to rule the Indians as if they were 'slaves for fifty generations,' and that as the country will advance, new concessions will be granted to its people. But this concession, small as it is, has shocked Mr. Maclean, the sworn enemy of the Indians and

SACHACHAR
April 27th, 1892.

especially of the Bengalis, and he has threatened to move a resolution that the Government of India and the Secretary of State will not be able to introduce the elective principle in the Legislative Councils without the consent of Parliament. The people of this country will see from this that the object of Lord Cross's Bill is to do good to India. It is now the duty and the interest of the people of India to act in concert with Government in this matter.

BANGANIVASI,
April 29th, 1892.

33. In reviewing the Bengal Government's report on the working of the Consent Act, the *Banganivasi*, of the 29th April,

The working of the Consent Act. says:—

The Act has failed to remove a single blemish of the Hindu society, or to expose a single blemish in the child-marriage institution of the Hindus. During the whole of the past year not a single case from among the Hindu society was instituted under the Act. This fiery measure has failed to do the least good to the people, for whose moral and social amelioration it was passed; but it has kindled in their hearts a fire that will not be extinguished.

The cases that were tried under the Consent Act during the past year could have been satisfactorily dealt with under the provisions of the old 10-year law. The writer will not dwell on the subject at any length, for little good can be expected to be derived from his doing so. All that the people have to ask now is, that the law may not be allowed to affect their children in any way, or to interfere with the religion of the Hindus. It is no use trying to reform what does not admit of reform. There are many things in this world which readily offer themselves for reform; and let efforts be made to reform those things, goods and chattels of the earth as they are, and the efforts will be crowned with success. The religion of the Hindu is a thing instinct with life and purely spiritual in its nature. It is not possible to reform it without *bhakti* and *sādhān* (devotion), and it can be reformed least of all by violating Hindu custom and curbing the liberty of the individual.

PRATIKAR,
April 29th, 1892.

34. The *Pratīkar*, of the 29th April, says that the Government of Bengal has submitted to the Government of India a report on the working of the Consent Act during the past

official year. In both the cases reported, the trying Magistrates acted with great caution. But the Ranaghat case clearly proved that, as urged by the opponents of the Act, the measure has become a fit instrument in the hands of vindictive persons for the gratification of private malice. The other case proved that the 10-year law was quite sufficient to cope with the evil. Two other complaints were laid under the Act—one at Dacca and the other at Mymensingh. But though neither of these cases went to the length of a hearing, yet, in so far as they went, they did all the mischief which might be expected to arise from the working of the Act. In both these cases the girls were subjected to medical examination. And to a Hindu or a Muhammadan girl, such an examination is worse than death. The people ought to feel thankful to Government that, in consequence of precautions taken by it, more mischief did not result from the working of the Act.

DACCA PRAKASH,
May 1st, 1892.

35. The *Dacca Prakash*, of the 1st May, has the following on the Chaukidari Act Amendment Bill:—

The Chaukidari Act Amendment Bill.

Up to this time Government has had no direct dealings with the people in general, and so, even when it has committed acts of oppression, the latter have not taken such acts as Government's acts of oppression. As the burden of taxation has fallen chiefly on rich men, traders and zamindars, oppression arising out of taxation has never reached the common people, and even when the zamindars and others made the people take their share of that oppression, the share was so small as not to cause anything like suffering. And so whenever they felt any real inconvenience, they ascribed it to the zamindars and tried to be avenged on them for it. The Pabna riot and other similar occurrences are explained in this way. There was in connection with these occurrences no feeling of discontent against Government. But if the chaukidari law is amended in the way in which it is proposed to alter it, its working will be felt directly by every Indian and oppression will reach its climax. As a consequence a feeling of discontent

against Government will arise. This may be very agreeable to those who desire the political independence of India, but the writer is not one of them, and the thought of the oppression which the proposed change in the chaukidari law will lead to is therefore greatly exercising his mind. The writer said long ago that if the chaukidars were made independent of the village panchayat, and if they obtained larger powers they would commit *zulm* and oppression on the villagers by levying blackmail on them, and by manufacturing false cases against those who might not consent to be blackmailed. They will, for instance, steal A's property and keep it in B's house, and then charge B with theft and so on. As most villages are thinly populated and dominated by the spirit of *daladali*, chaukidars will commit oppression with impunity, and innocent people will in some cases be punished for the misdeeds of the chaukidars themselves. As chaukidars are low-class men, power will turn their heads and great evil will result from the change. The object of Government in establishing the village police will be defeated. Great good would have resulted if Government had adopted the proposals of the writer in this connection. If the law is amended in the manner proposed, it will destroy the good name of Government.

IV.—NATIVE STATES.

36. The *Bangavasi*, of the 30th April, says that the lodging assigned to The Manipur Maharanis in the Maharanis of Manipur in Sylhet is a place perfectly exposed to the view of the commonest passer-by in the streets. The Maharanis, though they have suffered much, have still feelings left in their minds which make it painful to them to live exposed in this way. They have therefore submitted a petition to the Deputy Commissioner of Sylhet praying for an order allowing them to live in an enclosed place. Fallen as they are from a great height, their only consolation now will lie in being permitted to live out their miserable days hidden from the public view.

BANGAVASI,
April 30th, 1892.

The English nation is noted for its respect for the weaker sex; but is this conduct of the English rulers of India towards the ex-Maharanis of Manipur proof of their respect for the sex? Those rulers have been forgiven their transportation of Kulachandra and their execution of Tikendrajit as acts required by the nature of their administrative policy. But is the treatment accorded by them to these poor women worthy of their State policy and of their code of etiquette?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

37. The *Bharat Mitra*, of the 28th April, says that the rates at which Rates of remuneration at the labourers at the relief works in Bihār have been ordered to be paid will not be sufficient to keep body and soul together.

BHARAT MITRA,
April 28th, 1892.

Scarcity in Rangpur.

38. The *Rangpur Dik Prakash*, of the 28th April, has the following:—

RANGPUR
DIK PRAKASH,
April 28th, 1892.

This is Sir Charles Elliott's first visit to Rangpur, and the people of Rangpur avail themselves of this occasion to express their desire that His Honour's attention may be drawn to the prevailing scarcity in the place, and hope that he will do his best to alleviate distress. This is not a time for squandering money in amusements when poor people cannot get a mouthful to eat.

39. The *Dainik-o-Samachar Chandrika*, of the 1st May, takes exception to Lord Wenlock's reiterated statement that one anna or $1\frac{1}{2}$ annas is sufficient remuneration for men employed on relief works. It is statements of this kind which have hitherto prevented afflicted people from joining the Madras relief works. But the officials say that if the distress in Madras had been very severe, there would have been larger crowds in the relief works there. Do they mean to satisfy the home public by making these statements? In times of famine a feeling of antagonism is often found to grow up between the officials and the people. The more the people talk of distress caused by famine, the greater becomes the anxiety of the authorities to conceal it. This happened during the famine of 1878, and it was owing to this that 60 lakhs of people had to die in that famine.

DAINIK O-SAMACHAR
CHANDRIKA,
May 1st, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 2nd, 1892.

40. The same paper, of the 2nd May, says that the Lieutenant-Governor could see no signs of distress in Bihár, and His Honour only saw 5 or 6 men emaciated by starvation. No wonder that this should have been the case. For it is well known that on the occasion of the Prince of Wales' visit to Calcutta the Commissioner of Police ordered all the beggars to leave the town. Some say that something of that kind was done in Bihár during His Honour's recent visit. And the statement does not seem wholly unfounded.

VI—MISCELLANEOUS.

SAHACHAR,
April 27th, 1892.

41. The *Sahachar*, of the 27th April, says that Mr. Maclean having from his seat in Parliament called the Bengalis "slaves for fifty generations," certain Bengali gentlemen residing in London sent a notice to the *Echo* newspaper saying that it was their intention to hold a public meeting to protest against Mr. Maclean's remarks. And the editor of the *Echo* remarked like a true gentleman that if Mr. Maclean wished to be taken for a gentleman he should apologise for what he had said. But when was an Anglo-Indian found to apologise? Even now the rulers of India approve of the acts of oppression which are committed by the big officials. And irrespective of the question of prestige, the rulers consider it extremely derogatory to themselves to confess errors in the presence of the people of this country. And like Mr. Maclean, the European officers of Government look upon the highest officials as their models and give themselves the airs of *sahibs*. Even the *khansámás* of the present day know in how much respect Anglo-Indians are held in England, and hate the *sahibi* airs which the Anglo-Indians give themselves. But the Anglo-Indians think that they still possess their old prestige. But is it a fact that the Bengalis have been slaves for fifty generations? Fifty generations back from the present day will very nearly mean Vikramaditya. Well, not to go so far back as Vikramaditya, the Anglo-Indians often say, that under the Muhammedan empire the Bengalis were trampled under foot by the powerful races of the North-West. But when they say this, they certainly forget that there was no such thing as a Muhammedan empire even up to the time of Akbar. Akbar was Mussulman only in name, and his administrative system was more Hindu than Muhammedan. At the present time all power is in the hands of Englishmen, Scotchmen, or Irishmen. But under the Muhammedan rule, power was not a Mussalman monopoly. Even in Jehangir's time, Pratapaditya of Bengal was practically an independent Chief. Assam, Tippera and Manipur were independent Bengali States, and Burdwan, Nadia, Nator, Jessore, the 24-Pergunnahs, and other places were under Bengali zamindars, who had civil, criminal and revenue powers within the limits of their jurisdictions, while the representative of the Badishah ruled as Nawab either at Murshidabad or at Dacca. The Nawab simply collected revenue from the zamindars, and controlled military matters. In all other matters, the Bengalis enjoyed autonomy. This is history; and let him come forward who wishes to gainsay it. The Bengalis were slaves. But whose slaves were they, and wherein lay their slavery? As for the powerful races of the North-West, they served at that time, as they do now, as durwans and servants to Bengali gentlemen. The Bengalis were, as now, treated with respect in Cashmere, Rajputana, the Punjab, the North-Western Provinces, and elsewhere. This being the case, the Anglo-Indians ignore history when they abuse the Bengalis. There is in this country a class of Anglo-Indians, in whose opinion it has been a mistake to give so much education to the Indians. The Bengalis are the most advanced among the Indian peoples, and other Indians make them their model. The Congress is a product of the Bengali brain. The Bengalis must be, therefore, repressed. But the Bengalis cannot, as a matter of fact, be kept down. See how they are beating down, in competitive examinations, the best English students in the English Universities, and acquitting themselves with credit in every important office in which they are being employed. The last charge, which it is the fashion to prefer against them, is that they are cowards, and they have answered it by showing themselves so willing to be enrolled in the army on probation. The Bengalis and the Mahrattas have now raised their heads. And as soon as any other Indian people shew signs of progress, they will be abused by the Anglo-Indians. And when the Hindus and

the Mussulmans will have shewn their fitness in all matters, the Anglo-Indians may say—“India cannot have a representative form of Government until her aboriginal population is educated.” But objections of this kind have now become very stale. Mr. Maclean is one of those men who make this objection. It is useless to argue with them. If there had been in Parliament a man able to represent India, Mr. Maclean would have received the reply which he deserved. He knows that he can say anything he likes from his place in Parliament. He is, in the language of the Bengali proverb, like the cripple hero who shoots his arrows seated on a tree. Well, let him discharge as many arrows as he likes. But the time will come when India will have to be given the position which Scotland now occupies. That will be the inevitable result of bad rule by the English. The people of India will for ever remember the benefits which they are receiving from the English people. But as there are cut-purses even among the zealous pilgrims who gather around a temple, so there are men like Mr. Maclean among the English. But these men will be soon forgotten, and England's glory will shine for ever.

42. A correspondent of the *Navayuga*, of the 28th April, says that the water of the *baor* at Banagram-Sindrani in the district of Jessore has become foul and impure in consequence of allowing jute and branches of trees to rot in it.

Drinking water in Sindrani in the Banagram Sub-division of the Jessore district.

In the month of Magh last, the daroga of the Gasapota police station obtained orders for stopping the practice within seven days. But four months have elapsed since the order was given, and yet the *baor* has not been cleared. A good many men have died by using the water of the *baor* for drinking purposes. It is hoped that the able Deputy Magistrate of Banagram will institute an enquiry into the matter.

43. The *Sanjivani*, of the 30th April, says that the people who consider movements like the Congress quite powerless to do good to the country, while doing a great deal of mischief by setting the officials against them, will see a contradiction of their views in the following instances:—

- (1) The Indian Councils Bill is undoubtedly an outcome of the Congress's agitation; and it is unquestionable that the Bill, if it is passed even in its present form, will confer greater administrative privileges on the people than they have hitherto enjoyed.
- (2) The agitation against the Bengal Municipal Act Amendment Bill, though nothing like what it should be, has already reached the shores of England.

But those who oppose all agitation from selfish motives will never be convinced of their error by any argument whatsoever; and it is really a matter of regret that such men are to be found even in the present educated Indian community.

Mr. Maclean's abuse of the Bengalis.

44. The *Dainik-o-Samachar Chandrika*, of the 1st May, has the following in the course of an article headed ‘The great Maclean’:—

DAINIK-O-SAMACHAR
CHANDRIKA,
May 1st, 1892.

Like other mean-minded Britishers, Mr. Maclean has sought the aid of Macaulay for the purpose of abusing the Bengalis. But this has neither surprised nor offended the writer. The writer knows that where there is meanness of heart there is deadly hatred against the Bengalis. If one is only so minded, one can abuse any people and every people. Many French writers have slandered the English in the same way as Macaulay has slandered the Bengalis; and why talk of foreigners, many Englishmen have slandered their own people. Mr. Maclean has called the Bengalis ‘bondsmen of slaves.’ But cannot the writer give Mr. Maclean's own countrymen many bad names? But he will not wound English feeling by recalling the past history of the British people, by exposing the secrets of English society, or by dwelling on the religion and morality of Englishmen and Scotchmen. Mr. Maclean is a big man and can find pleasure in giving unnecessary pain to others; but the writer has not yet become so big as to imitate Mr. Maclean's example. The Bengalis enjoyed self-government under the Muhammadan rule. Their Mussulman rulers had nothing to do with their education or their religious and social practices. They

contented themselves simply with collecting taxes and left their subjects perfectly free in all other respects. Again, under the Mussulman rule, Bengalis could get governorships of provinces and high posts in the army, and Bengali Rajas and zamindars wielded very large powers indeed. Has not Mr. Maclean heard of Krishna Chowdhury, and Jagut Set and other Bengali Hindus? And does he not know that without the assistance of the Bengali Hindus it would have been difficult for the English to establish their power in Bengal?

The fact is, under the Muhammadan rule the Hindus of Bengal were not bondsmen of slaves. And if the Bengali Hindus have become bondsmen of slaves, they have become such under English rule. Under the Muhammadan rule they were not excluded from high posts under Government, nor did they become slaves of the law and the law Courts as now, neither had they to suffer the agony which the venom of western education and influence has now bred in them. There was, again, no interference with their religion then. The Bengalis have now been bound hand and foot, they have become worthless, they have become bondsmen of slaves. They never depended for their daily bread on their Mussalman rulers. But they have now to depend on their English rulers for that most necessary thing. For the food-grains of Bengal are now being sent to England. Under the Mussulman rule, the Bengalis wore cloth which was the manufacture of their own looms; but they have now to depend on the English for their clothing. Then the Bengalis were educated on their own system of education, now they are absolutely dependent on their English rulers for their education. Under the Muhammadan rule, the Bengalis became only physically a subject race, and their minds were free; but under the English rule they have lost both physical and mental freedom: under the English rule the Bengali's love for his own religion and his self-reliance have decreased. But it was not so under the rule of the Mussulmans. All this shows that by abusing the Bengalis, Mr. Maclean has indirectly abused his own nation. For, if it be true that the deterioration of the Bengalis has been greater under English rule than it was under the rule of the Mussulmans, then it is Englishmen themselves that must bear the greatest blame.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 2nd, 1892.

45. The *Dainik-o-Samachar Chandrika*, of the 2nd May, says that according to Dr. Voelcker, so long as there will be the caste system in this country, and so long as people will not give up their superstitious habits, so long there will be no improvement in Indian agriculture. In the opinion of the Doctor, the tenacity with which the people cling to the occupations of their fathers, and their unwillingness to take to any work which their fathers did not do, stand in the way of the improvement of Indian agriculture. The writer, however, is unable to see any connection between agriculture and the caste system. Influenced by his Western ideas, Dr. Voelcker thinks that Indian agriculture will not improve until the people of the country study agriculture on Western methods, and he, therefore, wants to create in this country, a company of educated agriculturists. But the decline of Indian agriculture is not, as a matter of fact, due to any want of educated agriculturists as the Doctor thinks. On the contrary as Indian arts and manufactures are declining, Indian agriculture is improving, for as the indigenous arts and manufactures are being driven from the market, one after another, by European competition, the artisans living by those arts and manufactures are taking to agriculture as the means of their livelihood. While competition in arts and manufacture has decreased, that in agriculture has increased. This being the case, the writer cannot see what has led Dr. Voelcker to say that agriculture in India is not improving. As regards the study of agriculture, it may be said that though agriculture is not taught in any Indian College, and though there are no agricultural colleges here, still the Indian raiyats have got by heart the excellent lessons in practical agriculture, contained in the *Krishi-Parasara-Samhita*. There can be no doubt that Indian raiyats have a real knowledge of agriculture and considerable experience in agricultural matters. Again, no man possessing Indian experience will endorse the Doctor's statement that Indian agriculture has declined simply because Brahmans, Kayasthas and other high caste Hindus have not taken to it. There are in India no agriculturists answering to the farmers in Europe and America. But there is no necessity for farmers or for a farmer's technical agricultural knowledge in this country. Here there is no necessity of tilling

with the steam ploughs. Steam ploughs will do harm instead of good in India. And the presence of farmers here will have no other effect than that of robbing the actual cultivators of the soil of their independence.

URIYA PAPERS.

46. The *Uriya and Navasamvad*, of the 6th April, and the *Samvadvahika*, of the 14th April, report with great consternation the spread of cholera in the Balasore town and in the interior of that district. They ascribe the progress of this fell disease to a lamentable want of good drinking water and to the passage of a large number of pilgrims through the district on the occasion of the *Baruni Yoga*.
Cholera in Balasore town and district.
47. Want of rainfall for a long period is looked upon with great apprehension by almost all the native papers of Orissa, as owing to that cause the agricultural operations of the province are at a standstill; the mango crop is failing, and the price of rice is rapidly increasing.
Agricultural prospects in Orissa.
48. The *Samvadvahika*, of the 14th April, regrets to observe that the results of the last Entrance Examination of the Calcutta University are very unsatisfactory, and that the unsatisfactory feature of the examination is traceable to the defective system of the examination of the answer-books by the examiners.
The results of the last Entrance Examination.
49. The *Utkaldipika*, of the 16th April, advocates in this connection the appointment of a gentleman to the Registrarship of the Calcutta University who will have no other duties to attend to.
A whole-time Registrar.
50. Adverting to the approaching retirement of Mr. Ager, the Principal of the Ravenshaw College, Cuttack, the *Uriya and Navasamvad*, of the 13th April, suggests the appointment of a competent and successful Principal in his place.
The Principalship of the Ravenshaw College.
51. The *Utkaldipika*, of the 9th April, regrets to find that the road between Cuttack and Puri is as unsafe as ever. Thefts and dacoities are on the increase. The writer cites the case of a man who was killed on the road, because he had 6 pice in his possession.
Unsafe condition of the Cuttack-Puri road.
52. Adverting to the Keonjhar complications, the same paper observes that the obdurate *Bhuyan* subjects of the Maharaja of that killa are as unyielding as ever, and that they demand their late leader Dharani Naik back to his home. The writer fears that the Maharaja will have to increase his police force in order to keep the abovenamed *Bhuyans* in check.
Keonjhar.
53. The same paper regrets to find that the Settlement Officers, while gathering facts and figures in connection with their proceedings from the *mokadams*, a particular class of tenure-holders in Orissa, do not cause them to be examined by the zamindars under whom the *mokadams* hold their tenures. This has produced a great deal of discontent in the ranks of those zamindars, who have to deal with a large number of such tenureholders. The writer suggests that the Settlement Officers should be directed to give copies of the facts and figures, submitted by *mokadams* to the Settlement Office, to the zamindars under whom they hold their tenures, on plain paper and at the cost of the latter. There can be no conceivable objection, observes the writer, to doing this, inasmuch as zamindars in Orissa are, as a class, very poor, and should not be put to unnecessary expense which must tell heavily on the poorer members of their class.
The Orissa settlement.
54. The *Utkaldipika*, of the 16th April, reports a large number of irregularities and cruelties on the part of the crew of steamers that ply in the Orissa Coast Canal between Cuttack and Calcutta. The writer gives specific instances of such cruelty for the information of the public. In one case they compelled a large number of passengers to alight at Balasore on the plea

URIYA AND
 NAVASAMVAD.
 April 6th, 1892.

SAMVADVARIKA
 April 14th, 1892.

SAMVADVARIKA.

UTKALDIPIKA,
 April 16th, 1892.

URIYA AND
 NAVASAMVAD,
 April 13th, 1892.

UTKALDIPIKA,
 April 9th, 1892.

UTKALDIPIKA.

UTKALDIPIKA.

UTKALDIPIKA,
 April 16th, 1892.

that the steamer was unfit for further work, though they had paid their fares as far as Cuttack, and when the latter demanded refund of the balance of their fares they were abused. In another case a first class passenger was compelled to alight at Barbodia, though he was bound for Cuttack and had paid fares for his journey to that place. The writer observes that the authorities should take note of these facts, inasmuch as a large number of men and women use the coast canal steamers every week.

UTKALDIPKA,
April 16th, 1892.

55. The same paper reverts to the subject of abkari shops in Cuttack and its neighbourhood, and points out that it is against the Board's rule to make over all the abkari shops in the town and its suburbs to one man. The single licensee has already increased the price of opium from annas 7-6 per tola to annas 10 per tola. This is not at all satisfactory, and is producing a great deal of discontent.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 7th May 1892.